

COMMON SCHOOL ASSISTANT, AND PUBLIC INSTRUCTOR.

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From the well-known character and abilities of the Editor of this Paper, and the vital importance of the cause it advocates, we hope that every citizen will consider it his duty to aid in giving the "Common School Assistant" a circulation in every family and school in the Union.

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COMMON SCHOOL ASSISTANT.

TO SUBSCRIBERS.

Since we sewed and cut open the leaves of this Paper, a few Post Masters have charged double postage. To prevent this hereafter, we have inserted the following:

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"Sir,—

"In reply to your letter of the 5th instant, I am authorised by the Postmaster General, to inform you that the paper submitted by you, entitled "Common School Assistant," &c. &c., is a periodical magazine of one sheet, and should be charged with postage accordingly when transmitted by mail. *The circumstance that it has been 'cut open and sewed,' does not change its character.*

"Respectfully your obt. serv't,

"Rob. JOHNSTON,
"2d Asst. P. M. Gen.

"Mr. J. O. Taylor."

TRUE WEALTH—THE TIMES.

1. "You will confer," says Epictetus, "the greatest benefit on your city, not by raising the roofs, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations, than that ignorant men should burrow in great houses." No man in his right senses would venture for a moment to question so obvious a practical truth, and yet most men in our country practically deny it.

2. We seem to have fallen into the miserable delusion of confounding the good of the people with

money and possessions, for what are the great questions of state which engross us but the questions of internal improvements, of manufactures, of the public lands, of the Banks? When in the government spoken of, as has been elsewhere asked, or thought of, as having a property in the character and persons of the people?

3. We spend months and years, aye, and our whole life-time, in disputing about money, the bank, rail-roads and canals, forgetting that all these things are only valuable as a means to elevate and improve our mental and moral condition. We dwell upon the means, but stop short of the end.

4. We utter big words and long speeches, swearing to leave our sons free, but forget that if we educate them they will free themselves—that if we but truly, morally educate them, they will despise chicanery and intrigue, the private debauchee and the public demagogue, as deeply and thoroughly as we can wish.

5. Let us adopt, really, practically adopt, the great principle, that *national wealth is personal, not material*, and all other things needful will come of course.

6. This is well expounded to include natural capacity, the industry, the skill, the science, the bravery, the moral and religious worth of the people; and these are qualities which are sure to bring with them riches, justice, liberty, strength, stability, invincibility, and every other human good; and being neglected, every sort of prosperity is but accidental and deceitful.

7. The mere accident of a war may speedily destroy any amount of property which a people can accumulate; but immaterial values, such as vigor, valor, genius, virtue and integrity, are imperishable. No derangement of commerce, no bank suspensions, can reach these indestructible revenues.

8. But how have these things been attended to? With all our boasted light and liberty, what are we doing to justify our title to the fame we enjoy? Suppose, says one whom we here quote, suppose a commissioner were sent out from some of the kingdoms of the old world, to report upon our condition, what would he say?

9. First of all, he will say, when he returns, "I found in America no system of schools at all, and scarcely a system in any one school. I ascertained that in four states adjacent to each other, there were more children out of school than in all the kingdoms of Prussia, Germany, Austria, and Switzerland.

10. "Travelling through New England, which is noted for its schools, I observed that many of the school houses were the most comfortless and mean-looking class of buildings, placed in the worst situations, without shades or any attraction to mitigate

their barbarity. Into these dirty shops of education, the sons and daughters are driven to be taught.

11. "I found, on inquiry, that a man, for example, who would give a cheap sort of lawyer from ten to twenty dollars for a few hours' service, is giving the professor of education from one to two dollars for a whole winter's work on the mind of his son.

12. "On the whole, I found that the Americans were very providently engaged in planting live oak timber for the service of their navy in future generations, but I did not discover that they had any particular concern, just now, about citizens and magistrates for the coming age."

13. But we hope for better things: and there is good cause for hope that sounder views are about to prevail. Active men are taking new interest in the subject: public meetings are awakening public feeling, and the conviction is spreading, that it were better to neglect politics, wealth, power, and every other evanescent good, rather than the education of our children.

EDUCATION ENSURED.

1. The Emperor of Austria has issued a decree—"That no person, male or female, shall be married who cannot read, write, cipher, and cast up a common account."

2. This is a good law, and if adopted in this country, would send many an adult to school. We should see hundreds who are not only between five and sixteen, but between twenty-five and sixty, hasten to the school house, and beg to say a, b, c, to the now unthought-of school master.

3. The law is just, for it secures more effectually than any thing else could do the education of the children. It produces this result in two ways. Parents who can read, will be much more likely to teach their children to read, and they will look forward to the privation which ignorance will ensure, and endeavor by education to bestow the means of happiness and the enjoyment of society.

4. The object of law is to secure man's happiness; and what law is more likely to effect this great object than the one at the head of this article? Yet we, in our independence to do right or wrong, would think this act a species of tyranny. But we ought to be willing to live under laws which compel us to do our duty and secure our highest happiness.

5. In Prussia, if the parent neglects the education of his children, the police officer takes the parent to prison, and the children to school. Perhaps it would be better if he would take the parent to school also.

6. In Prussia, it is a high crime against the government, in the parent, to let his child grow up in ignorance. Is not such neglect a much higher crime under these free institutions—institutions which are

based on intelligence, preserved by intelligence, and which look to intelligence for their *very existence*?

7. From what we have now said, we let the parents of "Free America" make their own application, and form their own resolutions. We have the strongest confidence in the result, if the people can only be brought to think.

CILDREN IN FACTORIES.

1. Mr. Peltz, member of the Senate of Pennsylvania, has introduced a bill for the protection and education of that class of children named above. The factory system has made England, and to some extent our own country, a mere spinning and weaving nation. There is a fine prospect that we shall be a nation of admirable workers, fit to make rail-roads and canals, and tissues and cottons.

2. But is this all of a man? Is man a machine, a mere tool, made to make money, and to produce in the shortest time, the greatest possible amount of physical result; has man no other end than a mercantile, or a terrestrial?

3. Oh yes, man has an end far nobler, far more divine than to move stones about the earth, or throw the shuttle, or wait upon machines. The end of man is thought, good will, and adoration. But does our factory system teach this, or lead to it?

4. Who thinks of the physical misery and deformity, the degradation of the moral blight, the vice and fanaticism of ignorance, which fall as the woful lot of thousands of factory children? Who has gone in among these children and learned their condition, as Howard did that of the prison convicts? Oh, that a Howard would arise for these wronged, suffering, and oppressed little ones!

5. We are glad to see that something is doing. Mr. Peltz's bill is a commencement, and public attention must be turned to this subject. An abstract of the bill is as follows:

6. "That no child of a less age than ten years shall be employed in a factory.

7. "That no child of a less age than sixteen years shall be allowed to labor more than ten hours a day.

8. "That all children employed in factories not sufficiently well educated to be able to read, write, and keep an account, shall be sent to school at least three months in each and every year, while they are so employed, or until they are so far advanced in the rudiments of education as above mentioned.

9. "Penalties are imposed on parents, guardians, or other persons, having charge of children, who neglect or refuse to comply with the above requisitions.

10. "Penalties are also imposed on employers, for employing, or allowing to be employed in their factories, children who come under any of the above-mentioned provisions."

EDUCATION IN TENNESSEE.

1. An able report to the Tennessee Legislature recommends efficient measures for the promotion of general education. It says:

2. "The hope is fondly cherished, that the time has now arrived, when a system, embracing common schools, academies, and colleges, may at least be put

under way, having received countenance and encouragement from state legislation.

3. "By the bill which accompanies this report, it will be perceived that it is proposed to connect these three divisions of education in one grand whole, appropriating to each a sum which shall be amply sufficient, it is believed, for the establishment of an efficient and liberal system. The time is an auspicious one for undertaking this important object—our constituents expect something at our hands, and we have it in our power to do something which may be useful, permanent and enlightened. All this can be accomplished by the proper use of the sum of money which is within the control of this Legislature. This fund is composed of the school fund proper, which, including the proceeds of the sales of the lands in the Ocoee District, will amount to more than \$1,000,000, and of the surplus revenue, amounting to nearly one million and a half—making nearly two millions and a half of dollars."

3. The report further proposes, that of this fund, the interest of \$1,650,000 be appropriate to the use of common schools. It proposes further, that the sum of \$748,000, which would yield an interest of about \$40,000, go to the support of academies, which would afford annually \$550 to each county in the state. It is still further proposed to appropriate the remaining \$300,000 as follows: the interest upon \$100,000 annually to East Tennessee College—upon \$100,000 to Nashville University, and upon \$100,000 to a College or University in the Western District.

INFIDELITY.

What is the object of infidelity? It is to brutalize a man, to cut the cords which bind him to infinity—to turn the current of his being downwards, and to reverse the whole design and tendency of his nature. Those high and holy thoughts which he has sent abroad into eternity it would bid him summon back, only that he may bury them in the dust at his feet. It beckons his eyes away from the mansions of heaven, that he may gaze on the blackness of darkness for ever. It would turn off his thoughts from all that is inspiring in the future, only that he may be led into moody nothingness, and disappear. It would dissolve his connection with all he loves, and all that his soul aspires to, that he may claim kindred to all he hates, and all his mind shudders to contemplate. Embrace its sentiments, and God, angels, heaven, immortality, retire from our view, while dread annihilation and uncreated night swell into frightful spectres in the prospect. Who would be an infidel?

OUR COUNTRY.

1. *Liberty* does not mean *independence of law*. But the right of self-government by our own laws.

Freedom for every one to do as he pleases without regard to the rights of others, is anarchy—not republicanism.

2. *Equality* does not mean that each should have the same amount of property as every other, nor that all should have the same calling. To demand this would be as if we should ask that the earth should be all hill, or all valley.

3. There must be a diversity of condition among

men as long as there are differences in character and capacity and different ends to be answered in civilized society.

4. By equality, I mean that all shall be equally protected in their rights, and have the opportunity to rise by industry and well doing, according to their several ability.

5. We have no despotic government, costing a hundred fold more than sufficient to sustain a republic. We have no landed aristocracy—no union of Church and State—and no sinecure priesthood. No minister with us can be settled uncalled by his hearers, but each one stands upon his own character without anything to break the force of responsibility—and is in his calling urged by as powerful necessities as is the farmer.

6. The soil belongs to us—and is owned in fee simple, and for the most part, by its cultivators, or is in the hands of Government for sale, for the benefit of the whole, or to any who may wish to purchase.

7. Our constitution and our laws are our own; they were made and are sustained and enjoyed by ourselves. There never was such a people, never such a luxuriant and boundless soil thrown open for the benefit of the cultivators—never, since earth was made, have men been let loose under the stimulus of such high hope and the pressure of such motive to continual action.

And we are a wonder to many, and a wonder even to ourselves.

8. But how to *preserve* liberty, "there's the rub." Other nations have made themselves free, but their light of life has been like the meteor's glow—flashing athwart the horizon and going down in endless night. Shall it be thus with ours? Have we been called into the light of liberty and shown what we may be, only to be thrust back into more terrible darkness?

9. I trust not. I trust we shall shine brighter and brighter, till the nations, encouraged by our success, shall break their chains and walk erect and free over the fair earth which God has given them.

10. When at first we set up for independence, Kings, Nobles, and Priesthood stood aghast! They pitied us poor orphans who had no "Church and State" to take care of us—they feared that we should all go back again to *skins and acorns*.

11. But we have kept along for fifty years or more, and we have in that time made some bread stuff, some cloth, and considerable pork; and we have thoughts of trying it fifty years more—and if we stick to the good old way of "Virtue and Liberty," I think we shall succeed.—Dr. Beecher.

DUELLING.

1. The late and most melancholy occurrence at Washington, has sent a pang of anguish and sorrow through the community, which even now vibrates in thousands of pierced and aching hearts. So strong and throbbing is the pulse of public opinion, that we have thought it best to devote one chapter to the painful subject. The remarks are mostly taken from an essay on duelling by the Hon. J. S. Buckingham.

2. There are many who will face the cannon's mouth, and yet dare not stand up against some ab-

surd, revolting customs of society. They will follow fashion against the domestic affections, the duties of morality, and the injunctions of religion. They have not courage enough to meet the jeers and reproaches of those who are even held in contempt.

3. The practice of duelling is unchristian, unjust and absurd. How unjust and unequal! In such combats, too, nothing is more frequent than to find the most striking inequalities in all the circumstances and conditions of the parties. One is a skilful and practised shot, who has prepared himself by long training for his deadly purpose—the other has never fired a pistol before. One is wholly alone in the world, without a single being dependent on him for support—another has a wife and a large family of children depending entirely on the labors of the husband and the father for subsistence.

4. I would ask the reader whether he thinks such a state of things as this ought to be suffered to continue for a single moment longer: the religion of the country denouncing a practice which is, nevertheless, followed by the highest personages in the state—the civil laws of the country denouncing a practice which is, nevertheless, followed by the legislators, the judges, and the legal profession at large—the military law denouncing a practice which must, nevertheless, be followed by naval and military officers, or their society be shunned, and their prosperity in the service forever destroyed.

5. What must be the inevitable effects of all this, but to bring the authority of religion, and law, and discipline, equally into contempt, and to set up the fickle Goddess of Fashion as the supreme power in the state? What is it but to prove that we are hypocrites in profession, imbeciles in reasoning, cowards in obedience, and butchers in practice? Away, then, with the miserable film of fallacies, with which it is sought to dim our perceptions of the cruelty, the injustice, and the inefficiency of a practice.

6. As the legal authorities upon the subject may not be familiar to all readers, I will venture to quote only a few. Judge Blackstone, in his Commentaries, says: "Deliberate duelling is contrary to the laws of God and man; and therefore the law has justly fixed the crime and punishment of murder on principals, and seconds also." Judge Foster, in his Discourse on Crown Law, says: "Deliberate duelling, if death ensue, is, in the eye of the law, murder."

7. Sir Edward Coke, in his Institutes, says:—"Single combats, between any of the King's subjects, is strictly prohibited by the laws of this realm, and on this principle, that in states governed by law, no man, in consequence of any injury whatever, ought to indulge the principle of private revenge."

8. Sir Matthew Hale says: "This is a plain case, and without any question. If one kill another in fight, even upon the provocation of him that is killed, this is murder." Mr. Justice Grose, Mr. Justice Buller, and others of great eminence, might be also cited, all concurring as they do in the same view; namely, that no amount of provocation—no sense of wounded honor—no feeling of personal insult—no extent of private wrong—can ever justify, or even palliate, so false a method of seeking redress.

9. To prevent this barbarous practice, there should be competent persons appointed to take notice of all offences, so as to leave no man without a remedy for wrong, and by this means to deprive him of all motive for taking the law into his own hands; and every man should be compelled to seek redress at this tribunal.

10. As to the arguments used in favor of duelling, I would endeavor to answer them, if I really knew what they were. But with all my endeavors to ascertain their number and their force, I have been wholly unable to learn any except the following:—One class of objectors answer the question by a smile of mingled pity and incredulity—and ask, "Are you really serious? do you think any person of *sane mind* will think duelling a fit subject for interference?"

11. Another class give a significant nod, and sagely say, "Aye, it is no doubt sanguinary, barbarous, and absurd; but it is so firmly established, that it will be *impossible* to root it out." A third (and this is the only class I have met with who say anything in its favor,) assert that "it is indispensable for the preservation of order in polite society; for, were it not for the *fear* of being called out to the field, the greatest rudeness and incivility would prevail."

12. I pass by the first and the second class of the objectors, who are only to be met by smiles and nods in their own way; and if these are valued as reasons on one side of any question, they are at least of equal value on the other.

13. To the third I have a ready answer, which is this: The most polished nations of antiquity, the Egyptians, the Babylonians, the Persians, and the Greeks, knew nothing of such a practice as the modern duel; yet they all preserved the greatest refinement of manners *without* the influence of *fear*.

14. The rudest and most barbarous of modern nations, the Goths, the Vandals, and the Teutonic tribes, are those among whom it most prevailed; and yet, with all its influence, their manners were harsh and ferocious in the extreme.

15. The most polite and well-bred individuals in all countries are so from courtesy of disposition, and by force of example, rather than from *fear*—and professed duellists are often the rudest and most boisterous of men. The traits, therefore, of private and of national character, are wholly against such a theory as that set up in defence of duelling.

16. Independently of the deed of slaying a fellow creature in cool blood, and for the most trifling offence, which must be regarded as a crime in the eye of religion and morality, the great and venal sin of such a practice is, that it sets the law at defiance, and brings the authority of the state into contempt. By resorting to arms, and determining a private quarrel by single and deadly combat, men go back to the lawless state of savage nature, and abjure, as it were, all respect for civilized institutions.

17. The fittest punishment for this, when tribunals are founded for the adjustment of every dispute, will undoubtedly be to condemn the parties, not to physical, but to political and civil death—to exclude them from society—to withdraw from them the protection of the laws: since they themselves, by setting those

laws aside, have shown that they will not yield them obedience, and failing to observe this, they are no longer entitled to their protection.

18. We do not now refer to any thing that is past, but to what our practice should be for the future. May American freemen and *brethren*, forever, hereafter, abjure this bloody, unchristian and savage practice. It is not in the nature of a bullet to bring out the truth—but let the warfare be in sound, temperate argument—let thought be agitated—and then *truth will rise*.

DON'T WASTE YOUR TIME.

1. I never was fond of school, and while there, I wasted my time, as many schoolboys do, by neglecting my lessons, and occupying myself with childish play. Now I begin to endure the punishment.

2. Oh! my young friends, the torture of the ferule, and the smarting of the well-used birch, the irksome solitude of being kept in a dungeon; these are nothing to be compared with the want of knowledge which I now every day feel; the shame when my ignorance is exposed, the regret at seeing others enjoy pleasures of which my mind is incapable, the conviction that nothing but my laziness has brought these evils upon me,—these, these are agonizing beyond bodily punishments.

3. I say nothing but my own indolence; it is true. A boy that 'tries,' may learn, in almost any situation; but unless he does 'try,' he will not learn, place him where you may. How many pass through the best schools and colleges in the land, and are but indifferent scholars after all; while, on the other hand, some who have had bad opportunities in school, and have never passed through college, have risen to eminence.

4. Franklin had but two years of schooling in his life, yet by his industry, to what d.d he attain? To a place above royalty, the guidance of the elements, to the character of a modern Solomon.

5. My young friends, you have all the means for infinite improvement; you may, therefore, become Franklins, if you will. Your teachers cannot make you so, but your exertions can. 'Knowledge, with poverty, is better than much riches and ignorance therewith.'

EDUCATION REFORM.

1. A work, advocating a national system of education in England, lately appeared in that country, and we are glad to see, is now, in an abridged form, reprinted here. It was written by a Mr. Wise, who is now a member of the British parliament. We think the book dry and too abstract, as a whole, though a few gems have been found, which we give below:

2. It is out of the nature of things, that a People who read will not soon learn to think, and that a thinking People will not, sooner or later, learn to act.

3. The whole world is hurrying on; if one class would prevent another from pressing and trampling on them, the only way to effect it is to press onward themselves.

4. A mistaken economy, in such a case as that of education, is a great folly and a great cruelty. It is a folly, because, truly speaking, it is not economy: it generates disorder, and then expends to put it

down; but regiments cost more than schools, and special commissions not less than regiments: to save pence, it expends pounds, shillings, and pence: it reduces the "schoolmaster's salary by a few hundreds, and lavishes millions on barracks and constables.

5. It is a cruelty; for it produces vice, and then punishes it; it erects gibbets, and supplies them with malefactors; it renders crime inevitable, and then rages against criminals.

6. The more we reflect on the nature of education and crime, the more we shall be convinced that there is no true *eradicator* of crime, but education. Several penal codes, active police, poor laws on the most liberal scale, are all substitutes and palliatives.

7. The eye of the ruler is not all-seeing; the most active executive cannot be at all times, and in all places, with its people. To check crime, we must check the disposition to crime; to prevent acts, we must generate an omnipresent control over thought, set up the man in watch over himself, and make conscience the universal keeper.

8. Who is there that does not feel that education is but a section of finance? "Virtus post nummos"—Our purses first, and our minds afterwards. If both objects can be accomplished, so much the better; but at all events, and under all circumstances, our purses.

9. Better, far better, there was no education going on at all, than education under the guidance of ignorance or immorality. Not to teach, is only the absence of good; to misteach, is positive evil. Yet such is our perfect inconsistency, that this truth, acknowledged in every other department of society, is denied, at least, practically, in this of education.

10. Enlighten all, and you protect all; you restore, instead of destroying, your equilibrium; you establish peace on lasting foundations; they who would purchase national content with national ignorance, calculate on shadows. It is a condition which any day may change, and which, ultimately, must change, do what they will.

11. By education, you raise up, in all orders in the country, mutual guardians and responsible inspectors for the interests of each; you give the true elements of sound public thinking, and purify, to the utmost, that strongest of all sanctions, our own conscience, speaking in the voice of our neighbor; you secure in the national mind an intelligent tribunal, to which, under every difficulty, a *just* and *wise* government may fearlessly appeal; you provide, against the impetuosity and blindness of national passions, habits of thought and foresight—against the frenzy of the present, the experience of the past.

12. Each order gradually reforms the other; and bears down, by the attrition of their different opinions, the asperities of sect and party. Every one gradually falls into his position, and the position which every one occupies is that which he ought.

ELOQUENT EXTRACT.

1. Every hour the conviction is gaining ground, that happiness should be the object of legislation; and that power is given for responsibility, not for enjoyment. Power is a debt to the people; but as yet we walk with the leading-strings of prejudice, strong

to confine the steps, which they never should attempt to guide.

2. Let the child and the nation feel alike their own way; the very stumbles will teach, not only caution, but their own strength to recover from them. There is a long path yet before us; but the goal, though distant, is glorious.

3. The time may come, when that intelligence, which is the sunshine of the moral world, will, like the sunshine of the physical, kindle for all. There will be no tax on the window-lights of the mind.—Ignorance, far more than idleness, is the mother of all the vices; and how recent has been the admission, that knowledge should be the portion of all?

4. The destinies of the future lie in judicious education; an education that must be universal, to be beneficial. The state of the poor in our own country is frightful; and ask any one in the habit of coming in contact with the lower classes, to what is this distress mainly attributable? The answer will always be the same—the improvidence of the poor.

5. But in what has this improvidence originated? In the neglect of their superiors. The poor have been left in that wretched ignorance, which neither looks forward nor back; to them, as to the savages, the actual moment is every thing: they have never been humanized by enjoyment, nor subdued by culture.

6. The habits of age are hopeless, but how much may be done with the children! Labor, and severe labor, is, in some shape or other, the inevitable portion of mankind; but there is no grade that has not its moments of mental relaxation, if it but know how to use them.

7. Give the children of the poor that portion of education which will enable them to know their own resources; which will cultivate in them an onward-looking hope, and give them rational amusement in their leisure hours; this, and this only, will work out that moral revolution, which is the legislator's noblest purpose.

8. One great evil of highly civilized society, is, the immense distance between the rich and the poor; it leads, on either side, to a hardened selfishness.

9. Where we know little, we care little; but the fact once admitted, that there can be, neither politically nor morally, a good which is not universal—that we cannot reform for a time, or for a class, but for all and for the whole—and our very interests will draw us together in one wide bond of sympathy.

10. A mighty change, and, I believe, improvement, is at this moment going on in the world; but the revolution, to work out its great and best end, must be even more moral than political, though the one inevitably leads to the other. Nothing can be permitted to the few; rights and advantages were sent for all.

MISS LANDON.

AGRICULTURE.

1. How can I make more money from my land? is a question which every farmer should put to himself. The following remarks will aid him in his answer:

2. A great change has been made in cultivating the soil. Twenty or thirty years ago, we raised wheat, wheat, wheat—then we raised rye, rye, and

a few oats, peas, and buckwheat; and, then, in a great many places, we made fuel of our fences, gave our land to the Commons, and removed to the West, where again we could raise wheat and then rye, and end with oats and buckwheat.

3. Such has been our system of agriculture, and such the *rotation* of crops. But a change has come over the *land*. We are learning to *re-cover* soils, and to raise a greater variety of crops.

4. Great attention is now paid to the culture of roots. The potato, rutabaga, mangel-wurtzel, carrot and parsnip, are now piercing the earth, where once stood a few half-starved spears of rye, or white beans.

5. By this change in agriculture, the land is made to produce ten times its former yield; and the cultivation of roots is now considered as one of the tests of good farming. Roots prepare the land finely for other crops. They possess the greatest value as an article of food. They form large quantities of manure, of the best quality. They enable the farmer to keep ten times the stock that grass would support; and he who neglects roots now, is not a good farmer.

6. The following will show how much food can be raised from one acre by cultivating roots:

The Messrs. Bullocks, near Albany, from four acres, have taken 4000 bushels of ruta baga. A gentleman in New Jersey, from two acres, had 2000 bushels.

7. Mr. Bement, of Albany, well known for his patriotic efforts in the cause of agriculture, has produced roots weighing 24 1-2 pounds. Edward Miller, of Albany, has raised at the rate of 1220 bushels per acre. The agent of the Land Company, at Bath, Steuben county, raised at the rate of 1600 bushels per acre. R. Gordon, in the Farmer and Mechanic, states his crop at 1510 on an acre.

8. Of the mangel wurtzel crops, of from 1000 to 2000 bushels per acre have been repeatedly raised. It is probable that of this root more tons have been produced on an acre than of any other. The carrot does not fall much behind the field-beet in productiveness. Mr. Beach, of Marcellus, has raised at the rate of 230 bushels to the acre; and Edward Miller, of Albany county, 1680 bushels. In what other way could we have obtained so much animal food?

9. It should be remembered that what has been done in cultivating the earth, may be done again; that the productive powers of the soil are not diminished; and more than all, that with 200 bushels of potatoes, 500 of ruta baga, or carrot, and the same of mangel wurtzel to the acre, and suitable soils, these amounts will most surely be exceeded; root crops are far more profitable than any other corn, or grain, or hay crop.

10. "What should be the reason," said a respectable farmer, in conversation the other day with another farmer, "that with a less quantity of land under cultivation, you can keep so much more stock in proportion than I am able to do, and at the same time produce such quantities of grain?"

11. "My roots do it," was the reply. "I fat my pork on boiled apples and potatoes, finishing with

corn, or ground barley ; I fat my beef on turnips ; I feed my milch cows during the winter on turnips ; I feed my horses with turnips or carrots, unless put to hard labor during the winter, when I allow them oats ; and I separate early in the season my old weak ewes and my lambs from the rest of the flock, and feed them with turnips. By adopting this course, I rarely lose an animal, and the expense of keeping my whole stock is materially lessened.'

12. Now will not every man who reads this, consider the subject ? Try the experiment. He who suspects all changes, must abide old evils. Manufacturers are improving, education is progressing, and the world is on the advance. If farmers do not wake up, they will be trodden on and crushed by this *march* of improvement. The farmer's profession, *in its nature*, is the noblest and most independent of any ; let it be so *in its practice*.

SCHOOLS IN OHIO.

The following abstract of the report will show something nearly the state of education in Ohio :

Number of counties reported,	62
" townships,	1,129
" districts reported,	7,033
" " not reported,	7,15
" Males between four and 21 years,	254,530
" Females,	238,307
Number reported as in school more than 2 and less than 4 months—	
Males,	45,311
Females,	38,985
More than 4 months—Males,	31,664
Females,	30,480
Total in schools as reported,	146,440
Supposed to be in school not reported;	31,365
Total in schools from the most accurate evidence to be relied on,	227,805
Number of public schools, private,	4,336 2,175
Total,	6,511
Number of months public schools have been taught,	32,168
private,	8,564
Number of male teachers employed,	4,757
" female " "	3,205
Amount paid teachers of public schools as reported,	\$286,757

This report shows that Ohio has about 3000 schools less than New York, which has 10,207. The number of children, however, in Ohio, is as great as in New York. It will be seen, too, that not more than half of the children in Ohio go to any school. The compensation of teachers, we regret to see, is less in Ohio than in New York.

NATURAL PHILOSOPHY—BALLOONS.

Why does smoke rise from the fire and go up through the chimney ?

Because the air in the fire-place, when heated, rises up and carries the smoke, which is also light, with it.

When the smoke goes out of the chimney, why does it not fall to the ground ?

Because it is lighter than the air below it, and cannot sink.

What is this like ?

Like oil upon water.

Why does not the oil sink below the water ?

Because the water is heavier than oil.

If you should put the oil in the basin first, and then pour water upon it, would the oil remain at the bottom ?

It would not, but would rise through the water, and lie upon the top of it.

Why would it ?

Because the water is so much heavier, that it sinks down, and crowds the oil upwards.

Why will not the smoke spread around the chimney, instead of rising higher ?

Because the air above it is heavier, and crowds the light smoke upwards, as the water did the oil.

How high will the smoke ascend ?

Till it comes to air that is no heavier than itself.

How long will it remain there ?

Till the wind carries it away.

What makes soap-water bubbles rise in the air ?

The light air that is in them.

If you could fill a thin bag with very light air, and throw it into the air as you do soap-bubbles, what would it do ?

The bag would rise.

How high would it rise ?

Till it came to air of its own weight.

If you should fasten a bit of wood to it, would the bag carry up the wood with it ?

It would, if the wood did not make the bag heavier than the air around it.

How are balloons made ?

A light bag of thin silk, somewhat like a large bubble, is filled with a kind of air lighter than the common air.

How is this air kept from coming out of the bag ?

The bag is lined with a varnish, made of India-rubber and spirits of turpentine, so that it is *air tight*.

How can a person go up in such balloons ?

A little car is fastened to the bag, which can carry one or two persons in it.

How can a balloon carry a loaded car up into the air ?

The air in the bag is so very light, that it will go up, and when the car with one or two people is fastened to it, the whole together are so much lighter than the air around them, that they can no more stay down to the earth than smoke, can.

Do accidents ever happen to those who ascend in balloons ?

Very often.

How ?

When the balloon comes down, it sometimes falls into the sea, and the people in it are injured or drowned ; and sometimes it strikes a tree suddenly, or is dragged violently along the ground, and the persons in it get hurt.

How can a balloon descend ?

By letting out some of the light air from the bag.

How will this make the bag descend ?

There will be less light air in the bag to keep up the car, and so the balloon will be heavy and descend.

What is a *parachute* ?

It looks like a very large umbrella open.

Of what use is a *parachute* ?

If a balloon bag bursts, or a car upsets, and the man in it has a *parachute*, he can hold upon the handle of it, and keep himself from falling quickly to the ground or sea.

How will the *parachute* hold him up ?

While it is spread out, the air that it covers will support it so much, that it comes down gently.

How can you make a little *parachute* ?

By fastening strings to the four corners of a sheet of paper, then bring the four strings together in the middle, and fasten a light piece of wood to them.

Then what must you do ?

Carry it to a high place, and let it fall.

How will it fall ?

Very slowly, indeed.

If you should have an open umbrella in your hand, while falling or jumping from a high place, would you fall heavily to the ground ?

I should not.

Why ?

The air beneath the umbrella would support it, and the umbrella would almost hold me up from the ground.

How do birds keep from falling, when they are up in the sky ?

They spread out their wings, and the air supports them.

Is this the only reason why the air supports them ?

No : their bodies contain a great deal of air.

How can they remain in the same place in the air, without descending at all ?

They strike the air beneath them with their wings, a very little, and then the air *re-acts* or *strikes back again* a very little, and thus they keep their places.

How do they rise in the air ?

They strike harder against the air, and the air reacts just as much and sends them up higher.

How do they descend ?

By partly shutting their wings, and letting themselves descend by their own weight.

How do they know exactly what to do when they wish to rise or descend, or stand still ?

God, who made them, has taught them, and they never made a mistake, or forgot how to do it.

NO. II.

ON THE PRINCIPLES, MEANS, AND END OF EDUCATION.

Written for the Common School Assistant.

BY J. S. BUCKINGHAM.

1. What are the advantages and pleasures to individuals, arising from Education ; and what the pains and penalties to which those who are uneducated must necessarily be subject ?

2. This was the second question that I proposed to answer, in the Series of Articles on Education, if leisure and opportunity should permit ; and though I am now sufficiently pressed with occupation at this seat of legislation and government, where so many objects of interest invite my attention, yet as none can be more important than that of assisting a work devoted to the promotion of Education, I snatch time from other duties to devote myself to this ; and will endeavor to fulfil my pledge.

3. It has been truly said, that man is the creature of creation and circumstances combined; and that though to the former he is indebted for his existence, yet, it is chiefly to the latter that he must look for the full development of his faculties and the formation of his character. The original organization of the brain and the senses has much to do with the formation of a capacity to learn;—but it is the use or neglect of that capacity, the right or wrong application of it, which determine the extent and the value of the acquirements to which it may attain.

4. Let us suppose these to be in the most advantageous state of combination; the original organization excellent, the use of all the faculties constant, and the application always rightly directed. This would necessarily produce the highest state of perfection in physical and intellectual education: and the advantages of such a condition would be, in general terms, the most perfect and uninterrupted enjoyment of existence. But let us descend to details.

5. And first, the physical faculties. The advantages enjoyed by those whose Education has been well-conducted in this particular, who, by Gymnastics, and the due exposure to air and exercise, have their limbs finely moulded, their muscular powers fully developed, and all their senses of hearing, seeing, smelling, touching, and tasting, in the most clear, healthy, and unobstructed condition, are innumerable.

6. The glow of health which thrills through the whole frame, and makes itself felt even at the remotest extremities, is alone a very high enjoyment: but the pleasurable excitement of conscious vigor, speed, buoyancy, elasticity, and mere animal sense of anatomical symmetry and manly strength, increases that enjoyment in a very high degree.

7. An individual thus trained, by a good physical education, is generally free from the haunting torments of fear and apprehension. The dangers to which he may be exposed wear not half so frowning an aspect as they do to others: and his state of constant preparation for the exercise of whatever quality may be requisite to ensure his triumph, whether courage, strength, or skill, not only serves him to overcome these dangers more easily than one less favorably trained would do; but the ever-present consciousness of this security saves him from what is often worse than the danger itself, namely: the constant apprehension of it;—for, as Shakespeare has beautifully said—

"Cowards die many times before their death—
The pain of death is most in apprehension:
For the poor beetle that we tread upon
In corporeal suffering feels a pang
As great as when a giant dies."

8. Such an individual also by the proper exercise and culture of the senses, enjoys to the utmost extent, the pleasures of landscape scenery, and beautiful combinations of colors;—of music and sweet sounds;—of delicious odors with which the fragrant creature teems;—of symmetry and harmony in forms; and of exquisite flavors in food and drink: and that the physical senses were as much given for culture and enjoyment in their subordinate yet due proportion, as the intellectual faculties themselves,

can be doubted by none who believe in the maxim that "God has created nothing in vain."

9. But it is in the cultivation of the mental powers that the advantages of Education are more prominently seen; inasmuch as these afford a wider range for the operation of training and improvement. The physical faculties are limited within comparatively narrow bounds. The mental powers are, however, almost infinite, partaking, in this respect, of the nature of the Deity himself, by its boundless and never-ending progress towards greater and greater perfection. It is in this sense rather than that of material forms, that we must understand the sublime language of the Scriptures, when they speak of God creating man "in his own image:" and such too, was no doubt the sense in which the greatest master of all modern delineators of human character viewed the same object, when he exclaimed, "Whst a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"

10. To one, who, well fortified by strength and health to endure fatigue, strongly stimulated by the thirst of knowledge to explore the wonders and the beauties of creation, and perfectly fitted by Education to enjoy all that he may see or hear—the range of pleasure is as boundless as his capacity: and to him no description of information can be unwelcome, and none without delight.

11. Plant him upon the mountain top, and let him survey the nether world, from the summit of Chenibargo or Mount Blanc; and, conversant with Geology, he has a volume of the deepest interest open before him, every page of which to him is intelligible. Lead him through the most luxurious gardens, or let him track his way through the desert of primeval forests, and his knowledge of Botany will open a fountain of delight for him in every plant and every flower. And range with him the rolling prairies of the "far west"—or the burning desert of the "ancient east"—go with him over the sultry plains of Africa, where the Numidian lion and the ostrich hold their sway, or ascend the Rocky Mountains of the American continent till the eagles flap their wings around his path;—nay, follow him across the trackless Ocean itself, where sea and sky are the only objects visible to ordinary minds;—and in all these varied situations, Education will open to him new and ever-varying scenes of enjoyment.

12. The beasts of the forest, the birds of the air, the insects of the earth, the minerals of the rock, the fruits and flowers of the trees, the fishes of the rivers and the sea,—all these are to him treasures available for use; for with all, more or less, may Education make him conversant; and then, when

"His path is on the mountain wave,
And his home is on the deep."

His pleasures will not be diminished either in variety or intensity. The infinite variety of the Ocean itself, in all its changing aspect of calm, and breeze, and tempest, its colors, its movements, its qualities, its currents, its depths—all these will be to him subjects of untiring interest and sublime reflection.

13. This was well understood by the Psalmist, when he said—"They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep." It was well understood also by Homer, in his apostrophe to "the many-sounding sea:" by Madame de Staél, in the celebrated passage in which she speaks of "thou proud sea, on which man can never imprint his track, for if his ships furrow its surface but for an instant, the billows obliterate immediately that slight mark of servitude:" and by Lord Byron, when he exclaimed, as he addressed the Ocean—

"Time writes no wrinkle on thy glossy brow;
Such as Creation's dawn beheld thee, thou art now."

14. And when the wonders of the great deep itself shall cease to interest him, or when night shall interrupt the progress of his investigations, the educated voyager has yet abundant resources in the meteorological changes of every succeeding day, and the combinations of the elements over which he is destined to have control. But above all, in the spanned canopy of burning and resplendent worlds, by which his path is at once illumined and adorned, he has a field of delight as infinite as the space in which these gorgeous lamps are hung. The rising, and the setting sun—the phases of the changing moon—the course of the planets, the position of the stars,—all these are to the educated mind incessant objects of most pleasing observation: but to the philosophical and devout heart, what sources of profound and sublime reflection do these magnificent and countless orbs present!—and how does the contemplation of all the vast and endless chain of causes and effects, of matter, motion, gravitation, attraction, harmony, and design, lift up the soul of man to communion with his great Creator, till he feels absorbed, as it were, by anticipation, into the divine essence itself, and finds his "longing after immortality" already on the point of being gratified by the commencement of his new career!

15. These are but a few of the innumerable "advantages and pleasures" to individuals arising from Education;"—and if we desire to know "the pains and penalties to those who are uneducated, must necessarily be subject," we have but to take the converse of the picture for the catalogue.

16. An uneducated, or neglected, or ill-trained physical frame, must necessarily subject the unhappy victim of such neglect or ill-directed culture, to frequent interruptions even of his physical pleasures, clog the free play and full exercise of his senses, and cause him to be insensible to, or but imperfectly conscious of all those pure and high enjoyments which have been enumerated in the list of benefits arising from a well-directed physical Education—he will be often the prey of disease, and frequently the slave of fear, from being ill-provided for defence or escape from the "thousand accidents that flesh is heir to;" and, in addition to all these, he will be cursed, with feelings of jealousy, envy, peevishness, irritability, from the want of that due balance between the passions and the intellect, by which severity of temper can alone be sustained.

17. And then, of mental enjoyments, how brief and barren must be his store! Without reading

with ease and pleasure, the uneducated individual is cut off entirely from all the enjoyments which literature, art, and science afford. The history of the past is a perfect blank to him. If he be the citizen of a civilized country, he may have *heard*, perchance, of Assyria, Egypt, Phoenicia, Greece, Carthage, and Rome; but all the rich treasures of their deeply interesting history must, as far as he is concerned, be to him buried in the fathomless deep. Neither Astronomy nor Geology, neither Botany nor Natural History, can possess the least charm for him; since, without Education, how can he know more of either than their bare names? He, therefore, may be truly numbered with the class of persons described by Sterne, "Who travel from Dan to Beer Sheba, and cry, All is barren!"

18. To such a man, labor is irksome, because in him, it is the sigh of servitude. But even indolence is equally devoid of enjoyment; for the vacuum of ignorance cannot be filled up but by excitement of a debasing kind: and hence, in default of higher and nobler occupations to make leisure agreeable, recourse is had to drinking, to gaming, and other vicious indulgences, which, steeping the senses in intoxication, and maddening the brain with frenzy, produce the speedy dissolution of the body, and the utter degradation of the soul.

19. I should have added that one of the most majestic advantages of education, is this: that it admits a man into the society of the greatest spirits of the earth, whether the living or the dead—of whatever age, or rank, or country, or profession. The scholar can hold converse, whenever he sees fit, with the profoundest philosophers of antiquity, by summoning into his presence, Plato and Socrates, Aristotle and Epicurus. He can witness the sublime tragedies of Sophocles, Euripides, and Eschylus, at his pleasure. He can bid Demosthenes roll forth again his thunders against Philip; and command Cicero to invoke the judgment of Rome against Catiline. For him, all languages and all ages pour forth their treasures; and in converse with wisdom, he feels the full force of the confession which fell from the Hebrew monarch, when he said that "all her ways are pleasantness, and all her paths are peace"—and he apostrophizes her in the language of Milton, when he exclaims—

"Divine Philosophy!

"Not harsh and crabbed, as dull fools suppose,
"But musical as is Apollo's lute."

20. From all these enjoyments the uneducated man is entirely cut off; as well as from those which spring from an accurate knowledge of, and deep interest in, the affairs of the world in which he lives. For him, not only are Science and Nature "sealed fountains," but the very volume of passing history, the leaves of which are opened day by day to the educated man, is, to the uneducated, "a closed book," which he has not the power to open; and deprived of this great source of sympathy with his fellow beings, the fountains of his heart dry up and wither, like those of his understanding.

21. Another of the most precious advantages to individuals of education, is, the power of communicating the thoughts and feelings to others whom they

esteem or love, when separated from them by absence. To the uneducated, the banishment of their persons from each other is not separation, but death. If no medium exists through which they can transmit their thoughts and feelings, they are as dead to each other as if both were in the grave. But to the educated, the resource of letters still remains;—the link by which they are bound to each other may be lengthened, but it cannot be broken, while the power of reciprocation, communicated by writing, remains to them. How beautifully does Pope pourtray the estimable value of letters, as the medium of communication between absent spirits, and first taught by heaven for that benign purpose, when he speaks of their power to

Speed the soft intercourse from soul to soul,
And waft a sigh from Indies to the Pile.

22. I have not dwelt on the advantages of education in promoting what is called "advancement in life," nor upon the disadvantages of the want of education in retarding that advancement. This is too self-evident to need much elucidation. But, in general terms, it may be stated that education is the best and surest passport to the enjoyment of good society, and to public and private esteem; and that he whose education is most perfect, in health, wisdom, and virtue, will be not only most happy in himself, and the source of most happiness to all around him, but will be best able to discharge all those duties, whether of a private citizen, or a public officer of State, to which he may be called in the round of his existence.

23. But this begins to branch into the next question that I had proposed to answer; namely, "What are the benefits to Nations of an educated population? and what the national evils inseparable from general ignorance?" The answer to this question I will endeavor to furnish in an ensuing number.

NEWS CHAPTER.

1. Mr. Johnson, member of the House of Representatives from Maryland, has offered a resolution which divides the unsold public lands among the States, *for the purposes of education*. This is an intensely interesting subject, but the honorable member gets but a little time to urge it.

2. Says the New York American—"As a proof of the urgent necessity of adopting some plan for this object, Mr. J. gave an interesting statement of the number of persons in the United States who could neither read nor write. Indeed, the petitions presented daily afford sufficient evidence of the lamentable deficiency in this respect.

3. "Surprising as it may appear, thousands of signatures to abolition and other petitions, are said to consist merely of the marks or crosses of individuals unable to write their names. As the safety of our Republic is based upon the education of the community, efficient measures for that object should be adopted without delay.

4. "It is asserted that out of four millions of children said to be in the United States, at least one million are unable to read. It was humorously suggested that the plan pursued by the Emperor of Austria, would be a capital way of advancing education, and that Congress should also pass a law forbidding per-

sons to contract matrimony without a knowledge of the classics."

5. This last suggestion, of course, is a mere hit of humor from the writer to the American. In another column we have given an abstract of the Austrian law, in connection with a few comments.

6. We have received an interesting account from England, of a large meeting held in the Theatre Royal, at Manchester, on the subject of education. Among the distinguished speakers, were Hon. Messrs. Wise, Simpson, and Wilderspin. We will give, in our next, an abstract of their speeches, and a general account of this magnificent meeting.

7. The Hon. Horace Mann, Secretary of the Massachusetts Board of Education, communicated through the President to the Senate of that State, on Monday, "that private munificence had placed at his disposal the sum of *ten thousand* dollars to promote the cause of *popular education* in Massachusetts, on condition the Commonwealth would contribute the same amount in aid of the same cause." The subject was referred to a joint committee, who, we doubt not, will report favorably upon it.

8. This is cheering. Truly, the cause of the "People's College," the education of every individual, however humble, *is onward*. May private benevolence in our own State, bless the people, by raising up among us, Seminaries for the education of the *People's Teachers*—more familiarly known, in these days of indifference, by the name of "School Masters."

9. The Public School Society of the city of New York, have furnished each library with a copy of this work, *from the first*, all the numbers being bound neatly in one volume.

10. New Jersey has adopted a school system, and all we can say at present, is, *New Jersey is disappointed*. It ought to be called a "system for the exclusion of common schools." That it should be such a disgraceful abortion, after so much time spent, and money expended, is discouraging and painful in the extreme.

11. We are not able to give our readers the article on the Providence Schools and School System, till our next number, for the want of room. The *critique* on Mrs. Sigourney's "Girls' Reading Book," is also deferred till the next number.

12. It is highly gratifying to us, that we are able to give this month another article from the Hon. J. S. Buckingham. The strong approbation bestowed on No. 1, will give No. 2 a joyful welcome; and we truly appreciate the honor Mr. Buckingham does this sheet, in making it the organ of his sound, eloquent thoughts on education.

13. We have received the last report of the Superintendent of Common Schools of Michigan, through the frank of the Hon. Mr. Lyon; also, the last report of the Board of Education of Massachusetts, through the politeness of Governor Everett. These able documents must greatly advance the cause of education.

14. We have received several letters stating that the February numbers of our paper were not received till some time in March. In this the Post Office has done us and our subscribers a most cruel injustice.

COMMON SCHOOL ASSISTANT.

The paper was sent to the Post Office on the first day of February, directed and put up with the most scrupulous care. This is a shameful abuse; but the mail, and not ourselves, is the one in fault.

LITERARY NOTICES.

THE GIRLS' READING BOOK, in Prose and Poetry, for Schools. By Mrs. L. H. SIGOURNEY. New York: Published by J. Orville Taylor, at the American Common School Union, No. 128 Fulton street.

This is decidedly a good book, and we take pleasure in recommending it for extensive use. Its sentiments are evangelical, its themes are calculated to interest and purify the mind, and its style is chaste and attractive. A number of poetical effusions accompany it, some selected from the former works of the author, and some original and new. The friends of American literature, morals and religion, are under deep obligations to Mrs. Sigourney, for the character with which she has invested her writings. We would feel an unwonted assurance in commanding this book, even if we had not examined it, such is our estimate of the salutary tendency of her publications. We hope this little volume will be extensively circulated, not only for the good it may do, but that the author may be encouraged in future labors.—*N. Y. Evangelist.*

This is a little volume of 250 pages, original, from the pen of Mrs. Sigourney, and written expressly for this purpose. It contains some of her happiest conceptions, and sweetest strains, with much practical instruction and elevated moral sentiment. It is well calculated to improve the manners, mind, and morals of that interesting class for whom it is designed.—*N. Y. Observer.*

AMERICAN COMMON SCHOOL SOCIETY.

CONSTITUTION.

ARTICLE I.

The object of this Association being the extension and improvement of Education in Primary Schools in the United States, it shall be called

"The American Common School Society."

ARTICLE II.

The officers of this Society shall be a President, Vice President, Treasurer, Secretary, Corresponding Secretary, an Executive Committee of five persons, and a Board of Directors, which may be convened at any time at the request of six members of the Society. There may be Honorary Members and Ex-officio Directors in any part of the United States.

ARTICLE III.

There shall be an annual meeting of the Society in January, in the City of New York, at which reports of the previous year's transactions shall be regularly made, and officers elected for the ensuing year.

ARTICLE IV.

The Secretaries of the Society shall act under the advice and direction of the Executive Committee.

ARTICLE V.

A donation of five hundred dollars shall constitute a person a Patron of the Society and Director for

life—two hundred and fifty dollars shall constitute a person a Member and Director for life—and fifty dollars or more shall make a person eligible as Director.

ARTICLE VI.

There shall be an office open in the City of New York, where the publications of the Society, and other works on education, may be obtained.

Officers.

President.

HON. ALBERT GALLATIN.

Vice President.

HON. THEODORE FRELINGHUYSEN.

Executive Committee.

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HENRY D. CRUGER,
JAMES LENOX,
SAMUEL B. RUGGLES,
ROBERT RAY.

Treasurer.

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PROSPECTUS.

In announcing the organization of "The American Common School Society" to the public, it is deemed proper to mention some of the inducements which have led to the formation of the Association, and to explain, briefly, the proposed plan for the accomplishment of its purposes.

The paramount importance of popular education in this country, is so very obvious, that no one can be found to question it; and the least consideration of the strong and various claims which it has upon the Philanthropist, the Christian, and the Patriot, must stimulate all to enquire, how can the system of Common Schools be extended and rendered more efficient?

It is believed that nineteen-twentieths of the American people obtain at Common Schools all the education that they ever receive—and a very large portion of the children of our widely extended Republic, are destitute of the benefits even of Primary Schools: and yet these children are to enjoy the same political privileges that we do, and will certainly exercise an influence, for good or for evil, upon the institutions of our country. What but education, then, can protect them from the artful impositions of the demagogue?

The Society proposes to devote its energies to the improvement and extension of Primary Schools, throughout the United States; and in thus adopting for its exertion, a field commensurate with our whole country, it will keep itself aloof from all sectional and

minor influences that would circumscribe its usefulness.

A cheap monthly newspaper will be published, which will contain the laws of the different States, providing for the support and regulation of Schools—Reports of successful Schools and systems of instruction in the United States, and also in foreign countries—Drawings of Model School Houses—Communications of Literary Men on kindred subjects, and earnest appeals to Parents, Teachers, Pupils, and School Inspectors, to co-operate in elevating the standard of Common School Education.

To offer premiums for good School Books, which may be printed and sold by the Agents of the Society.

To communicate with auxiliary Societies and correspondents, for the collection of facts and for the distribution of information; and to arouse attention by public lectures on the subject.

To open an office in the city of New York, where all books and information relative to Schools, in this as well as in foreign countries, may be collected, and be accessible to inquirers—and where all the publications of the Society, and other approved books on education, may be purchased.

Excepting subscriptions of a less number than six, and also those acknowledged in our paper for February, the annexed are all for which we have received payment:

Cobleskill N Y	Little-prairie-ronde Mich	11
Marietta O io	Cumisville Me	22
South Ber'er & N Y	Gradyby As	7
Geneva & C N Y	au-a-u ill	11
Libertyville & C N J	Annapolis Md	5
Rosendale & C N Y	Whitmanville Mich	13
Matamoras N J	Gibsonville N Y	13
New Windsor & C N Y	Layay-tu-ia	16
Franklin N Y	Stiffeld & Ct	6
W. Morristown & C N Y	New T' y Pa	5
W. C. Hill & N Y	rin-ton ill	10
Cobleskill Centre N Y	P. U. Kirkpatrick & C N Y	20
Little Falls N Y	Pari. I.	17
Rome & C N Y	Tur-ey-foot Pa	11
A. u. t'burgh O	Metuchen N J	15
Easie'le & C O	Ru-ville N Y	15
S. Ottsville & Y	Canbridge & C N Y	9
Ame- N Y	Tromansburg N Y	11
Winchester Tenn	olebrook Ct	8
Wil-ton & N Y	We-t'ch-re-ton O	22
P. rrysville & N Y	E ston P.	6
New Paltz N Y	New P' l z N Y	11
t'el d'ra N J	Pr. vidence R I	60
Harperstavle N Y	W. Bl'fond Mich	11
Sy- ^u -rry	Sal Point & C N Y	8
Bee-maniile & C N Y	Oriole N Y	6
E B' th -y N Y	D' cat'or & C N Y	13
U. nton Md	Franklin Ms	6
Ch- st'town N Y	Putney & Vt	9
Georgetown N Y	agu-a N Y	11
T'omson's Landing N Y	O-sego N Y	6
Lev'-d N Y	Milaw & C N Y	9
Tay'vill' C't	T'el on Vt	11
La Roy & C N Y	Cxgo-o-t	33
Jersey O	S'down Vt	6
North Haverhill N H	Bronw'la	11
Cold ro k & N Y	Wa elio & C N Y	18
Summit & C N Y	Elizabethtown N J	32
Alexande' N Y	U. ison & C Pa	14
Sanquoh N Y	Orwe'dle O	11
Ithaca & N Y	Ex ter & C N Y	6
Bloomfield Ct	Rhinebeck & C N Y	14
Cay N Y	Whitestown & C N Y	8
Union Di-trict Mich	St Mary's & C O	13
Prue-anburgh N Y	Flo-ill	11
N. wa k N J	N. York city	25
Bucy u. O	Easton N Y	15
Pocatello'g O	Mo-ri-ville N Y	6
New Mi'k'd Pa	P. e b ro N Y	10
Wil'm N Y	Will am town Ms	27
E Palmyra N Y	Jamaica N Y	8

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